CANADIAN JEWISH REVIEW

A Jewish Weekly Newspaper for the Home

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FEDERATION ACTIVITIES

RELIEF

The Family Welfare Board assists hundreds of families during the year. The allowances made to families or individuals cannot be made public, and for this reason many have an idea that the Family Welfare Board is not doing anything for the poor. Institutional relief, with its buildings and its inmates, attracts the attention of the public and creates more sympathy than "outdoor relief," because the inmates and the buildings are seen by everybody and they appeal to the eye, which reflects upon the heart and mind. This is not so in cases where families are given outdoor relief. They are not seen by the public and the beneficiaries are unknown to the benefactors. The Family Welfare Board has assisted, during last year, 750 individuals, including orphans, widows, sick and aged, but 99 per cent. of these were unknown to the public, and to publish their names would be against every principle of decency and humanity. It is, therefore, more difficult to appeal for the support of outdoor relief than of institutions.

One thousand dollars a week at least is needed to give adequate relief to the Jewish poor of Toronto. According to the present income of the Federation, we can give only, at the best, from four to five hundred dollars per week for relief purposes. Consequently, no adequate relief can be given to the pensioners and many of the new cases are neglected. The Family Welfare Board has supported from 75 to 90 families, most of them widows, aged and sick, for the last few years and the budget for these families alone amounts from $350 to $400 per week.

Toronto has a Jewish community of over 40,000, and it is quite natural that we should have a reasonable percentage of poor. Economic conditions are far from being normal. The Jewish community must realize the seriousness of the situation. We cannot conduct our work properly without sufficient funds.

FREE LOAN

Many people at the brink of poverty could be saved from pauperization and demoralization by granting them a loan of from $50 to $100. They could reestablish themselves and become self-supporting, thus saving their families from the terrible disease of poverty. To give such people $5 or $10 per week is an insult to their finer feelings, and they eventually fall into the abyss of pauperism. These people cannot go to the banks to borrow money, and the Federation is unable to respond to their distressing appeals for loans. At the initiative of the writer and the Federation, the Bnai Brith, under the leadership of Mr. Nathan Phillips, its president, is about to organize a Free Loan Society and it should receive the support of the entire community. An institution of this kind, properly conducted, can do a world of good in the community, and it would save many respectable people from moral destruction. The Jewish community of Toronto must have a Free Loan Society.

RELATIVES

There was a time, not long ago, when the Jew took great pride in his family relationship. Parents, children, brothers and sisters—yea, even uncles, aunts, cousins and second-cousins would be so attached to one another, would make sacrifices and help one another in the hour of distress. Unfortunately, this spirit is gradually disappearing. Often relatives come to charitable organizations to apply for relief for their own flesh-and-blood, when they themselves are able to assist. Many a time a subscriber to the Federation of $25 or $50 per year would like to have in return $500 for the support of one of his own relatives. Charitable institutions should make every effort to discourage people who have relatives able to assist. Charitable institutions were organized for the friendless and helpless, and it should not endeavor to replace the father, mother, brother, sister or other close relatives. The spirit of family relationship should be strengthened and not weakened, and charitable institutions should make every effort to induce the relatives to look after their own.

The books of the Federation of Jewish Philanthropies are audited by a public accountant four times a year, and every dollar given out for relief or to institutions is paid by check.

The report of Mr. Samuel B. Kaufman, executive director, which was published in the June 30 issue of the CANADIAN JEWISH REVIEW will be continued in the REVIEW in the near future.

KAMENEV HONORARY MEMBER OF POLICE RESERVES

Riga (J.P.A.)—Leo Kamenev, chairman of the Moscow Soviet and member of the Central Executive Committee was elected as honorary member of the Police Reserves. His admirers seized the occasion to stage a monster demonstration in his honor at the presentation to him of the police uniform and regulation revolver.

Jews Should Know Their Great History

Dr. Leo Jung Refers to Their Great Responsibility

Ottawa -"The backbone of the Jewish nation is the Jewish mother," said Dr. Leo Jung, rabbi, of Cleveland, Ohio, in a brilliant address before the King Edward congregation at the synagog Sunday evening. "This has been the most important influence in Jewish achievement. That applies also to every race. If girls to-day think that their office lies outside of the sphere of motherhood, they are wrong. They are, as in all ages, directly responsible in such action for the crumbling of the race."

The rabbi asked for a return to real Judaism, to the Bible, to the mission of the ancient Hebrews. The Hebrew nation had been selected as a people to deliver God's message. They were here for that purpose. Nothing else mattered but the fulfilment of that which had up to the present been characterized by a spirit of "noblesse oblige."

"I tell you, ladies and gentlemen," he continued, "whether Harvard admits Jewish students or not, whether there is anti-Semitism or not does not matter."

"Sin has existed always and evil, too. And it will continue to exist. What counts is: Are the Jews on the heights of Judaism as of old? Are they Jews in name only or in heart or life?"

Combined Attacks

To-day the forces were all non-Jewish, at their best and often anti-Jewish. And the Jewish people were not taking the trouble to fortify the hearts of the young to withstand the combined and collected attack of these forces.

"I do not preach a kinetic sectionalism. The Jew has been thrust by God into the concert of nations to teach them. He must make his contribution there.

"But we Jews have given artists, scholars, thinkers to the world. They have, however, not been Jewish artists. Their accomplishments do not redound to the honor of the Jewish nation. This is not a definite Jewish genius. Socially, economically, ethically, they have contributed to all nations. They give away their best and receive nothing.

Teach Jewish Tradition

"Therefore it is necessary to teach our boys and girls to understand the greatness of Jewish history and traditions. They must be taught the struggles of their race in every field of human thought, all through the ages. They must be taught the Bible.

"Why is it that the Jew has been considered inferior? He has been too busy to blow his own trumpet. He has been perfecting his own greatness."

The solution of the Jewish problem was not the end of anti-Semitism or emancipation. It was a knowledge of the law of Moses, the law of God.

Jewish Merchants Expelled from Their Own Homes

Wilna (J.P.A.)—In the town of Olshann, province of Wilna, a Polish mob gathered in front of the Jewish stores, and demanded that the Jewish storekeepers remove their stores to some other place, as the lots on which they were at present located belonged to the Catholic Church, threatening to organize pogroms upon them unless they did so.

The Jewish storekeepers immediately closed their stores and fled to seek safety. The mob, enraged at the flight of their prey, desired to ransack the stores which had just been closed. But the presence of one of the town aldermen, who intervened to protect the property of the Jewish storekeepers, prevented the mob from carrying out its intentions.

UKRAINE TOWN PLUNDERED BY BLACK HUNDREDS

Danzig (J.P.A.)—Warsaw papers carry the report that the town of Kamenbrad, Province of Wohlin was pillaged and ransacked by a band of Ukrainian "Chooligans."

The town is now under Bolshevist supervision, with a Jewish population of over 500. One bright afternoon, a band of 32 bandits, fully equipped for their work, came to the village and ransacked all Jewish homes, taking all with them.

A representative of the American Relief Administration came to the scene of distress and extended financial aid to the Jewish families despoiled and robbed.

CULTURE LEAGUE FOR WORKERS ONLY

Moscow (J.P.A.)—The Central Executive Committee of the "Hebrew Culture League," resolved to establish branches of the League only in those cities which have a large proportion of workers. It was also decided to suspend all branch locals, which are under the management of non-workers.

"These decisions were made," read the official explanation, "because of late the bourgeois Jewish element have begun to play an increasingly important role in the branch locals of the Culture League."

PERSONALITIES

BY JOSEPH KAYE

(New York Special to *The Canadian Jewish Review*)

The startling tragedy that affected New York this week, when many persons died and numerous others were made seriously ill by eating poisoned pastry in a restaurant, was a tragedy that struck a personal note for us and made us realize how grim and fearful an accident item appears in a newspaper when it refers to one we know. One of those who died from the effects of the arsenic poisoning was Jacob Pfeffer, a very well known advertising man and writer, who specialized in the Yiddish newspaper field. The late Mr. Pfeffer enjoyed particularly the warm friendship of our editor, as he did the respect of all with whom he came in contact, and his death, for this journal, is therefore more than a matter of record.

When one can become sufficiently detached as to step on the other side of the pall there are two circumstances about Mr. Pfeffer's death that are strange workings of fate. A few hours before Mr. Pfeffer ate the deadly piece of huckleberry pie he had returned to New York from a trip out of town with a large advertising contract, the culmination of long effort, and the first really big thing in advertising that he had done so far. That night he died, and with the contract still unopened in his coat pocket. Mr. Pfeffer had ever been an enthusiastic dietitian; he wrote much for the press on food values and well-ordered eating, and even went so far, it is said, as to undergo a fast of forty days to prove a theory. And after all this it was eating that killed him!

* * *

This wholesale poisoning is just one episode in the weekly run of disasters in New York. Those of you who live elsewhere can never quite grasp how daring New Yorkers really are. To live happily in New York one must develop a profound belief in fate, a graceful nonchalance toward all things savoring of the undertaker, and this thought firmly ingrained in one's mind, that if it isn't a piece of pie it is an automobile, and if it isn't an automobile it is a subway train, a street explosion, a gangster's stray bullet, or a flower-pot falling from the sixth story of a tenement.

* * *

We notice that a thought wave from us must have been received by Isaac Landman, the editor of our contemporary, THE AMERICAN HEBREW, and caused him to editorialize on the NEW YORK TIMES' listings of the Twelve Greatest Living Americans. Strangely, Mr. Landman left out our choice, Abie Kabibble, but one thing he could not possibly omit, the assurance that in printing the names of eight prominent Jews the TIMES correspondents considered them great not as Jews but as Americans. That statement is a fault in editing, unbecoming to an editor himself. Mr. Landman should have run the blue pencil through these lines, knowing that anyone familiar with him would have expected him to say it. Therefore its insertion was useless repetition.

In another issue Mr Landman makes us professionally jealous when he claims in a full-page advertisement that THE AMERICAN HEBREW is quoted by its Jewish contemporaries more than any other journal of Jewish interest in the United States. It is not in us to brazenly say that what Mr. Landman claims is not true, but we might say that if abuse and lambasting are complimentary quotations, then friend Isaac's paper is certainly the most widely quoted in this country.

* * *

The New York EVENING WORLD is running an interesting contest; it invites its readers to send in reports of novel things they have seen in the course of each day, and for every item printed a dollar is paid and various prizes awarded. The contest appealed to us to an extent that we sent in a description of a Yiddish writer and were gratified by the receipt of a dollar for our pleasure. Now this was but the beginning of our reward; more followed. Some days later we received a letter, one paragraph of which read as follows:

"Recently I ran across a little gem from your pen printed in the EVENING WORLD, which I consider as displaying considerable talent on your part. Are you writing other things? I certainly believe you ought to cultivate the art."

The letter was from Albert Sonberg, president of the Federation of Cultural Clubs.

To say that we were flattered is to present the obvious. If a little thing like our present contribution was considered a gem, what eulogies then would such accomplishments as this page call forth?

But there, we are constrained to tell you that the letter was a printed circular and the words "Eve. World" were typed in a space left for the purpose, showing, alas, that the same letter was sent to many, many others and that literary gems were not the prideful possessions of an individual genius, but of the mob.

After confession of this comedown, we can continue to relate that other paragraphs of the letter invited us to membership in the Culture Club at a dollar per year, and gave a great deal of information regarding the Culture Clubs as meeting places of the intellectually elect. There was also a program for the week, which included a mixed moonlight hike through the fastness of Central Park and a visit to a Hindu philosopher located on a private beach, with instructions to bring bathing suits.

It is an unfortunate thing about indiscriminate mailing lists, that not all of the mailed pieces are sure of falling into the hands of the desired clientele. The name Sonberg stirred up memories of an organization which we had thought had long since joined the company of Mischa Appelbaum's Humanitarian

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NEWS FROM ENGLAND

Exclusive Correspondence to The Canadian Jewish Review

Mandate Before the League—Zangwill on "Betrayal of Zionism"—Lord Carson's Heated Remarks—Rev. E. Spero to Continue in Office—H. S. Q. Henriques, President of Deputies of British Jews—Commemoration Service to Dr. Herzl.

July 21, 1922.

The fate of the Mandate before the Council of the League of Nations at the time of writing has not yet been determined. However, I have good reason to believe that the Mandate will be passed. Indications, at any rate, point very strongly in this direction. General opinion in the Jewish community here in respect to the Mandate agrees that the position of the Zionist Organization will continue to remain in a wholly unsatisfactory condition so long as it is unable to purge itself of its concurrence in the Churchill statement. The very obvious purpose of that statement, one would imagine, does not appear to have been effected. The results are mainly the concern of the government, when one remembers that this body is responsible for Mr. Churchill's statement. Dr. Weizmann up to the present has not explained what, upon the face of it, looks like an utter reversal of the principles which he has all along professed. His opportunities of so doing since the time he signed the document have been many and various. During the last few days Dr. Weizmann has been overwhelmed with work in view of the Mandate coming up for consideration before the League, and in view of this perhaps we may expect a statement from him in the near future.

* * *

Mr. Zangwill has, however, been active. Under the title of "The Betrayal of Zionism," in a London weekly, the SUNDAY ILLUSTRATED, he has contributed a striking article. It is particularly an indictment of the Churchill statement and shows the part taken in what he calls the betrayal by the Zionist Organization. He points out how the Balfour Declaration apparently fulfilled the terms of Herzl. He says the exact nature of the pledges can be quibbled over indefinitely; the sense in which the world took it admits of no doubt. "It was the hour of nationalities resurgent. Poland was to be reborn, Czecho-Slovakia to be created, Yugo-Slavia to arise; Israel, too, the oldest and most afflicted of all the peoples, was to be reconstituted and regathered in the ancient home." He goes on to show that the pledge was not wholly quixotic, and tells of the service it performed for the Allies in winning the war; that then Jews, accepting the word of this country, loyally poured their thought and energy, not to speak of their money, into Palestine, but when it came to England to perform her part, she at once proceeded to wriggle and whittle down her promise till even, as Mr. Zangwill says, Mr. Punch (London's humorous record of public opinion) described the forthcoming status of the Jews in the Jewish National Home as that of "paying guests." Further, he declares that this was patiently borne by the Jews, who had assurances time after time as to England's good faith. Then he gets down to the Churchill statement. Just before the parliamentary debate, Mr. Churchill put a pistol at the head of the Zionist Executive and demanded formal adherence to a set of propositions, under one of which the Legislative Council is to be consulted on immigration. Moreover, the object of the speech was now declared to be, not the relief of the world's Jewish problem, but the fostering of the nationality of 80,000 Jews already in Palestine. How Dr. Herzl, who scarcely realized the existence of this colony, would have rubbed his eyes! Mr. Zangwill calls it a "brazen betrayal." He does not think that the Arabs' attitude is one of genuine dissatisfaction; he considers it to be assumed.

* * *

Lord Carson, it is to be feared, allows himself to say, when his temper is aroused, many things which in his calmer and more judicial moments he would unhesitatingly condemn. In the House of Lords, for instance, when he was speaking the other day in reference to the provision that was being made for suffering loyalists in Ireland, he remarked that "there was plenty of money to bring Jews from all quarters of the globe to Palestine, but these wretched outcast Irish loyalists, how dare they raise their heads and ask for sixpence?" It is not as if the government provided either directly or indirectly assistance for Jews entering Palestine, as Lord Curzon must know this comes from the private pockets of their fellow co-religionists.

* * *

The Rev. E. Spero, who some few weeks ago was noted to be retiring from his position as Minister-Reader of the Central Synagog, a position which he has held for many years, is now announced to be continuing his office. The United Synagog has asked Mr. Spero to continue his valuable services because they feel the difficulty of replacing him. The decision will be a distinct gain to metropolitan Judaism and will be recognized as such not alone by the members of Mr. Spero's synagog, but also by the wide circle of co-religionists to whom this sweet singer in Israel is known.

* * *

A meeting of the deputies of British Jews was held on Sunday at the Jews' College, under the presidency in the first part of Sir Stuart Samuel, who later vacated the chair on the election of Mr. H. S. Q. Henriques as president, which was unopposed. The following also were elected after a poll had been taken: Lord Rothschild and Mr. O. E. d'Avigdor Goldsmid, vice-presidents; Mr. Joseph Prag, treasurer, and Messrs. Maurice Jacobs and Ernst Schiff, O.B.E., auditors. The new president had a somewhat stormy experience for his first meeting, at one time being threatened with a vote of censure. The cause was the decision of the Law and Parlia-

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EDITORIAL

THE YAHR-ZEIT OF THE WAR

EIGHT years have passed since that fatal day in August, 1914, when the German army broke its bounds and crossed the frontier into Belgium sowing wind and reaping whirlwind. That first of August, which shall ever remain in human history, was the beginning of "dos Welt Mishugas." Then men lost their reason and society its conscience. The teachings of religion, ethics, culture and education were thrown to the winds, discarded as one does an ill-fitting garment, and the world commenced that great folly known as "The World War." All those forces which man had inherited from his barbaric ancestry, and which for thousands of years civilization had endeavored to cover over with a veneer of culture, broke out with a fury that neither Heaven nor Earth could check until mankind lay wasted and destroyed.

As we look back upon those days, they seem not like eight years, but like a hundred. In no century of human history has mankind endured such suffering and sustained such losses as it did in the eight years following 1914.

It is significant, therefore, that on the eve of the eighth Yahr-Zeit of the war there should be launched both in England and the United States a "No More War" movement. Saturday, July 29, was celebrated as "No More War Day." Among those who sought through public demonstrations to arouse public opinion and to slay the dragon which haunts our future, we find in England such names as Bernard Shaw, Maurice Hewlett, Lawrence Housman, Siegfried Sassoon, Bertrand Russell, Margaret Bondfield, Jerome K. Jerome and Robert Smillie. It is not unique to find a handful of men in this generation standing up against war—so it has been in every age since civilization began.

It is erroneously supposed by most people that war is a remnant of savagery. Of the three stages of which biologists and anthropologists tell us, through which man has passed on his march towards progress, the period of savagery, which was the first stage, was the most peaceful. Men lived in small groups at great distances from one another. Land was plentiful. They wrested their necessities of life from nature, and lived close to the soil. Anthropologists and biologists have never found any instruments, which indicate that warfare was known in this stage. Mankind passed from savagery into barbarism some few million years ago. In this age men evolved all those war-like characteristics with which we are familiar to-day. The primary reasons for this development of brutality and force were economic, and what we to-day might call imperialistic, e.g., a desire to extend one's fences and boundaries and to add land to land and house to house. It is from this period that we have been able to stock our museums with the relics of the early instruments and strategies of war.

It is only some few thousand years ago that mankind passed from barbarism into what has been called civilization. In this stage man learns to write and make records of his achievements. Concomittant with the beginning of this period we hear voices calling—like voices in the wilderness—for peace. The first great teachers and preachers of "No More War" were the Hebrew prophets. The greatest human appeal for peace came from Isaiah twenty-six hundred years ago. This message of Isaiah has been repeated by all the great prophets of mankind to our own day.

Sholom, sholom, v'en sholom, they cry—peace, peace, yet there is no peace. Many there are who lay the blame for this state of affairs on religion. They cry, religion has failed. Why could it not have prevented this war? As well say that culture and education have failed, and that civilization is a mirage. No, religion has not failed. Religion's answer to her critics is that if men were truly religious, truly spiritual, genuinely ethical, then "our swords would have been beaten into ploughshares" twenty-six hundred years ago, and we would not have learned war any more. Men would regard themselves as brothers, children of one Father. The War has proved to us that though for centuries we thought and seemed to act as if we had long since left the traces of barbarism behind us, nevertheless, the naked truth is that our religion, our culture, our civilization, was but a thin veneer put over a rough and uncouth exterior. One scratch of the surface and the veneer gives way to the brute in us. Most of our human relationships are still characterized by the selfishness and predatoriness which we inherited from our barbaric ancestors. The gap between the jungle and the salon is actually not as wide as many of us used to imagine.

Norman Angell and others had the courage to tell us before 1914 that war was "a great illusion." Yet we scorned them as cranks and regarded them as "cracked." Eight years have elapsed since the War started, and we are to-day convinced that these cranks and cracked brains were right.

Victory by force never yet has proved the rightness or wrongness of a moral cause. We discarded duelling—why? Because all it proved was that one of the two duellers was more skilful with sword or gun: not that the victor's cause was right. It was a struggle for survival, but not always of the fittest. Though Germany lost the war, what did we win? Compare the status of France, or Russia, to that of Germany, and the answer is clear. In war both lose, the victor as well as the vanquished. No moral ideal can win by the use of force. Force demoralizes. When we suppress free speech and free press, and incarcerate men because of their political views, as a war emergency, it is inevitable that these elemental rights of a free democracy will also be invaded in peace time, when the emergency does not exist.

The Peace of Versailles was supposed to have put an end to the war, yet there have been over twenty wars in Europe since 1918. In fact, there has not been a single day of peace in spite of the Peace Treaty. The League of Nations, which is the only chestnut we snatched from the fire, was with malice aforethought, so framed that it is but a weak and ineffective instrument to quell the fires still left smouldering in Europe, which may lead to another great world conflagration. In spite of the Washington Conference, militarism and imperialism are still the dominant forces in the world to-day: witness France and Japan. The chief cause of all wars, struggle for economic mastery, still rages between capital and labor. Can it be said that there is peace when cataclysmic strikes rage all over the civilized world, and the flag follows the dollar into foreign fields where the natural resources are exploited for private profit? One Soviet leader suggested that petrol was the reason that the Genoa and Hague Conferences turned out fiascoes. Though the world is ostensibly at peace, the real war still continues against Russia and Germany. Both of these two great nations have, as a result of boycott and blockade, been forced to enter an economic rapprochment, which will make it possible for them to trade and live. No outcome of the war is more stupid than the attitude which the "Big Four" have taken to Germany and Russia. It is only because those at the helm of affairs are old-world statesmen, and the left-overs of the time before 1914, that the present situation continues, and while it lasts there will be no peace in Europe. In the words of the late Rathenau: "The world situation will not become better until certain truths are recognized."

(1) Every nation's debt is too large in comparison with its revenue. No country can really balance its budget save America, without whose help European reconstruction is impossible.

(2) World economy cannot be re-established until confidence is. The world is no longer at war, but it is not at peace. The world's mechanism is not functioning; there is unemployment, hunger; nine-tenths of pre-war wealth remains, but confidence is lacking."

Yet it is not fair to give the impression that the results of the war are all on the debit side of the ledger. We are firm believers in the fact that there is a law of recompense in the universe. In spite of itself, and contrary to its own nature, the war has left some effects which show on the credit side of the ledger as well. The war removed for all time the remnants of monarchism and czarism in Russia, Germany and Austria-Hungary. Though life is almost unbearable in Bolshevist Russia to-day, it can never be as bad as it was under the Czars. At least in those countries there is the hope that there will emerge from the experiments in government a form which will be truly democratic, not alone in a political but in an economic and cultural sense, that will be a model for the rest of the world. The way of progress is never along a straight line, but zigzag and criss-cross. This hope fills us with optimism.

In spite of the almost complete annihilation of the economic and cultural bases of Jewish life in Eastern Europe, which resulted from

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the war, there has emerged from it the recognition by the world that the Jews as well as the Jewish problem can only be solved by Palestine as the Jewish homeland. Lord Robert Cecil has said that the two greatest contributions of the war are the League of Nations and Palestine as a Jewish homeland. To the realization of this solution both the world and the Jewish people are now committed. If nothing else had come of the war, we would be justified in saying *dayenu*.

Regardless of how cynics may characterize the Wilsonian principles enunciated during the war, they have become mankind's new Charter of Liberty. By them the future comity of nations will be chartered. Justice has been done by many of the small and suppressed peoples of Europe. To be sure there is a real and grave danger imperilling the future that nationalism will be carried to the extreme of chauvinism, and that this will be the cause of another world conflagration. This will happen only if the big and strong brothers in the family of nations permit it. This condition can be prevented if we but will it.

Last, but not least, the world is suffering to-day because it is passing from one phase of development into another, and the stages of transition are always periods of confusion and unrest. Prior to 1914 the great nations of Europe were fettered in the chains of monarchism and militarism. To-day the power of government is everywhere in the hands of the people. The people, however, are in a state of bewilderment and confusion brought about by the transfer of power and the sacrifices they made in the war. They do not yet know how to use their new power. If they suffer it is due to their own indecision. This condition, however, is only transitory. The true democrat, who has faith in the people, believes that the people will soon come to a consciousness of their power and then there will be an end to the chaos, unrest and anarchy which characterize our time.

The pessimist, who believes that there is no progress, and that all the world is "advancing backwards," is mistaken. The cynic, who contends that mankind is like the squirrel in its cage, spinning in his wheel, but going constantly in a circle, is wrong. We contend that mankind is making progress, slowly but surely. We believe that somehow or other wrongs right themselves; that there is evident in history a constant and gradual improvement of the conditions under which mankind lives; that the goal of progress is human happiness. Let us be optimists.

Samuel R. Brickner

EVERY FRIDAY

As surely as dandelions proclaim that spring has come, just so surely is the summer season at its peak when the office of an Anglo-Jewish paper receives letters of resentment from readers who have discovered that they can't join the heat, mosquitoes and general inconveniences of such hotels as bar Jewish guests. Personally, we have always suspected that hotel-keepers are engaged in their business for the purpose of making as much money as possible, and that they would be silly to turn away profitable summer guests for no reason. Therefore we encourage all outraged ones to examine the burning summer question first and be resentful later, if necessary. For those capable of dispassionate examination of what they consider an issue, we quote from an article in "The American Hebrew," by Dr. Joseph Jastrow, professor of psychology in the University of Wisconsin:

"The most serious handicap of the Jew is his reputation for bad manners; at his worst he is aggressive, presumptuous, uncouth, loud in dress and voice; at his moderate status, he lacks the finer considerations of decorum and bearing, which make one congenial and companionable to those to whom refinements of social intercourse are essential—in plainer words, though intrinsically worthy, he is (more or less) "impossible"; at his best he is indistinguishable from any other gentleman who has a due appreciation of the properties (and limitations) of a polite social code. Being conspicuous by reason of his peculiarity, slight offenses and venial violations are charged against his class heavily and indiscriminately. For this very reason the cultivation of good manners, even above their intrinsic importance, is an obligation upon all who wish to lessen the prejudice to which their group is exposed. If Jews were distinguished by their good manners, their company might be as strenuously sought as it is now avoided, though the seekers and avoiders might be differently distributed than is now the case.

"The liberal and educated of all persuasions may be trusted to discriminate and judge the individual upon his own showing; but it is asking too much of the average man, and certainly of hotel proprietors catering to be unaffected by a sentiment that re-enforces natural if partly illogical aversions to an "exclusive" clientele. When reading an announcement that the "Seaside Inn" or the "Mountain House" does not care to receive Hebrews, children, or dogs, the excluded may find consolation in the association with the future hope of the race, even if they do not recall Voltaire's cynical comment, that the longer he associated with men, the more he admired dogs. It will not do to cultivate a false sensibility and a readiness to extend the charge of prejudice where it obtains but slightly, and persists for reasons quite as sound and natural as exist for many of the accredited relations of our complex social structure."

* * *

"Or even if the 'fretter' has had no ante-matrimonial 'career,' she nevertheless compares the adulation given to women singers and actresses, or magnifies the fancied rewards of literature or business and in contrast thinks of her own domestic lot as inferior, disagreeable and without recognition.

"What the 'fretter' housewife fails to see is that there is dish-washing and drudgery in all callings, and that even the most noted women in other pursuits have passed through hours and years of monotonous routine, practicing, study and labor before they reached the shining pinnacle on which the public has now placed them. In fact, to attain eminence in any other field demands much more toil than is ever asked of the average housekeeper. And further, why doesn't the 'fretter' housewife put as much concentration, energy and interest into her profession of homemaking as she would be willing to put into any other profession to make it a splendid success?

"The 'fretter' housewife needs to get outside of herself, to look far beyond, to see things and even life itself from the large end of the binoculars. Would she fear and fret over trifles if she had larger interests to occupy her mind? Would she worry over the petty events and details of every day if she compassed a vision of this whole earth as but a speck compared to the Sun of Betelgeuse and the infinite beyond?

"The 'fretter' unfortunately sees life as a continual 'close-up,' which magnifies the warts and pores into mountains and valleys of disappointment and despair. What she needs is to get more true proportion, a better adjustment and a more distant focus on her problems."—Cleveland News.

Question is: Would all this really keep her from worrying because she had not been invited to that bridge party or because she had not been elected fourth vice-president?

f.f.c.

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The Adjustable Jew

BY LOUIS UNTERMEYER
(From "The Freeman" of July 19th)

Such extremists as the Harvard authorities and Mr. Henry Ford have combined (unconsciously, one is inclined to believe) to aggravate in this country the old and highly complicated Jewish problem. Anti-Semitism is again furnishing texts and symposia for grateful editors; race consciousness is once more a "burning issue," fanned by those professional Zionists whose metier is martyrdom; all the peculiarly Jewish vices (an ascending scale from sharp dealings in private to loud speaking in public) are being freshly exposed in fraternity houses and country clubs. We await, with ironic confidence, the news that seventeen Gentile children have been sacrificed upon our sanguinary Passover tables. Unless the automobile business should fall into the clutches of the mythical "monopoly of Jewish bankers," nothing would surprise us less than an enthusiastic series of pogroms, beginning in Detroit and supported vigorously via articles in the "Dearborn Independent," by Mr. G. K. Chesterton.

But while we Jews suffer from our avowed antagonists, we are embarrassed—and actually hurt—far more by our tolerant interpreters. No series of explanations has ever been written, and this paper is probably no exception, that has not been a hodge-podge of general misstatements and special pleading, of distorted facts and still more distorted inferences, of patronage and partisanship, of—to continue the tempting alliteration—prejudice, polemic, and platitude. Mr. Hilaire Belloc, the latest of our friendly analysts, has written a book that is a candid proof of the foregoing statements. It is called succinctly "The Jews," and is as crammed with contradictory generalities, half truths and absurd suggestions as a President's message to Congress. Time and again, Mr. Belloc proves for us that we are an unassimilable race, that we refuse to adjust ourselves to cultures other than our own. "The Italian assimilated the Lombard; the Greek the Slav; the Dacian has absorbed even the Mongol; but the Jew has remained intact." We cannot change our spots, that is plain. Yet we are informed that Spain, by the mere mechanical process of religious conversion, has allowed so much intermarriage that, at one time, to quote Shane Leslie (another confused apologist) "hardly an archbishop or grandee in the peninsula but carried a Semitic touch—which may account for a good deal of the art and theology of Spain." We belong to no one nation; we express ourselves only. Granted again. Yet, a few pages later, Mr. Belloc lists, among the leaders in British Governments, a Prime Minister (Disraeli), a Lord Chancellor (Herschell), a Master of the Rolls (Jessel), a Lord Mayor (Montefiore), and, majestic climax, a Viceroy of India (Isaacs). We adhere, leech-like, to our old codes and customs, Mr. Belloc charges in his opening; we are racial as well as religious nonconformists. Yet Mr. Belloc recognizes the Jewish origins of such spiritual spokesmen as Browning, Matthew Arnold, Charles Kingsley, and even—a truly Semitic satire—the founder of an international sect, General Moss (nee Moses) Booth.

These are only a few of one critic's paradoxes, but they are both typical and significant. They are misleading in the way that all generalities are misleading; one might as well base a philosophy on such scattered and inconclusive evidence as attribute the orientalizing of America (a theory that is finding many supporters), to Christopher Columbus's grandfather, a Portuguese Jew. The truth is that the Jews are a remarkably adaptable people, and it is to this gift of adaptability that they owe their continued existence. The Egyptian could do nothing with his ritual away from the Nile; he cursed an inflexible world and died. The Greeks, the Romans, the Assyrians, lacked the gift or the trick of maintaining their spiritual integrity while seeming to surrender it; they were broken by civilizations before which they refused to bend. But the Jews, endowed with the technique of persistence, gave up everything and (following the advice of one of their repudiated leaders) lost their soul, with cheerful regularity, in order to save it. They told themselves that they were a stubborn and uncomfortable people; they had not place in a godless and degenerate world; their speech was a fiery refusal to conform; they defied the encroachments of modernity. Yet their final gesture was a shrug, and with a wry resignation in which pity and irony fought for mastery, they accepted the terms of the moment.

It is this facility of compromise that has enabled the Jew to identify himself with every movement of life to perpetuate itself. Instead of being the proverbially unadjustable unit, he shifts his ground whenever his position grows untenable; he had learned that the species that lives is the one that is

Continued on page 15

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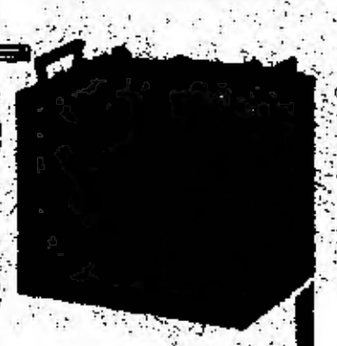
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Dominion Correspondence

HAMILTON

Mrs. N. Blacher and little son are visiting her sister, Mrs. I. Blumenthal, Herkimer Street.

Mr. and Mrs. M. Pliskow are staying at the Beach.

Mr. and Mrs. H. Langer have returned from their trip to Cleveland and other points.

Rev. J. and Mrs. Levinson (formerly of the Beth Jacob Congregation, Hamilton) are spending their vacation with Mr. and Mrs. Charles Levinson, 208 John Street North. Mr. Levinson is cantor of Temple Atereth Israel, 323 East Eighty-second Street, New York.

Miss Jessie Fauman, of Rochester, N.Y., is visiting Miss Rose Fauman, Hunter Street East.

Mr. and Mrs. M. Lax are visitors in Buffalo over the week-end.

Mrs. M. Lax held a miscellaneous shower last Thursday evening at her home on Delaware Avenue, for the bazaar of the United Hebrew Association. Many beautiful articles were donated by the guests, who numbered fifty. Cards were played, the prize-winners being Mrs. J. Triester and Mrs. D. Skudwick. Delicious refreshments were served by the hostess, assisted by Mrs. S. Needle and Mrs. Rose Levy.

Miss Bessie Soskin has returned from London, where she has been visiting her sister, Mrs. S. Harris.

Mr. George Ringel was in Port Dover over the week-end.

Mrs. I. Levy is visiting in Buffalo.

Misses Sadie and Kate Lax have returned from a visit to Buffalo, N.Y.

Miss Rose Fauman left for Rochester, N.Y., to visit her cousin, Miss Jessie Fauman.

Miss Goldie Robinson has returned from a camping trip at Port Nelson.

Mrs. Rubens motored to Toronto over the week-end.

Miss Bessie Newman has returned from a month's vacation in Detroit, Mich.

Mrs. John Zipper, of New York City, is visiting her parents, Mr. and Mrs. Grossberg, Charlton Avenue.

Miss Hilda Goldblatt has returned from her vacation in London.

Miss Eva Cohen has returned from her vacation in Freelton, Ont., and will leave shortly for Rochester, N.Y.

Misses Ethel and Jessie Levine have returned from their vacation in Bronte, Ont.

Misses Jennie and Rose Salit, of Niagara Falls, were visitors of Misses Ida and Freda Levy, Park Street North.

Beth Jacob Social Circle

The Beth Jacob Social Circle held their regular meeting Sunday evening, August 13. Nominations for officers for 1922-23 were taken. Elections will be held four weeks from date. Impromptu speeches were made by a number of the members on the welfare of the club, and were immensely enjoyed by all. The meeting closed with the singing of the national anthem.

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Dominion Correspondence

WINNIPEG

Mrs. J. J. Wise and children, of Calgary, Alberta, are visiting Mrs. Wise's parents, Mr. and Mrs. M. Herman, 429 Burrows Avenue..

The Misses Anne and Flo Levi and Miss Jean de Taube were the guests of Mrs. Less Kauffman, at her summer cottage at Winnipeg Beach over the week-end.

Miss Isobel Weidman spent a few days with Mrs. J. Udow, at Udowin, Winnipeg Beach.

Miss Jeanette Gardener has returned to the city after spending a few weeks' vacation at Winnipeg Beach.

Miss Ruby Goldstine spent the long week-end at Minaki Inn, Minaki, Ontario.

Mr. and Mrs. N. J. Weidman and daughter, Zelda, were guests last week-end of Mr. and Mrs. M. Udow, Hazel Street, Winnipeg Beach.

Among the guests at Hazelgrove, Winnipeg Beach, last week-end, were Miss Zoe Isaacs, Miss Paddy Epstein, Miss Vera Yewdall and Miss Thelma Rackow.

Miss Maud Fred, who has been in training at the Mount Sinai Hospital, New York City, arrived in the City last week to attend the wedding of her sister, Miss Rose Fred.

Mrs. J. Woolach and Miss Anna Woolach, of Portland, Oregon, are visiting in Winnipeg, and are the guests of Mr. and Mrs. N. Korman, Wardlaw Avenue.

Mrs. Araki Cohen has left for Milwaukee to attend the funeral of her father, Mr. I. W. Jacobs.

Among those registered at the Empress Hotel, Winnipeg Beach, last week-end, were: Mr. and Mrs. Max Hepner and children, Mr. and Mrs. S. H. Green and children, the Misses Lyone, Mr. and Mrs. M. Finklestein, Dr. Manley Finklestein, Mr. and Mrs. J. Finkleman and daughters, Mr. and Mrs. P. Brand and children, Miss Isobel Weidman, Mrs. J. Skaleter, Messrs. I. H. Allen, V. Rackow, H. L. Maza, A. Pollard, M. Ripstein, V. Ripstein, H. Finkleman (West Selkirk), Noah Epstein (West Selkirk.)

A quiet wedding took place at high noon on Tuesday, August 8, when Rose Fred, daughter of Mr. and Mrs. Michael Fred, was united in marriage to Dr. Chas. J. Bermack. The Rev. H. J. Samuels officiated. After an informal reception, the couple left for Minneapolis where they will join a motor party to New York and Atlantic City.

Mr. Ben Loban, the young Winnipeg violinist, who is now taking out his scholarship at the Royal Academy, London, England, has again achieved success by carrying off the Bronze Medal at the recent examinations. Mr. Loban has been at the Academy only six months. He left here in December and commenced his studies under Wesley the following month. He was a pupil of John Waterhouse, of this city.

Jubilation held sway among the Jews of Winnipeg Monday, in common with the world-wide celebration of the ratifying of the British Mandate over Palestine, and nearly two thousand men and women gathered on the grounds of the Jewish Orphanage, Matheson Avenue, during the evening, to hear addresses given by the leaders of the Zionist movement. In the morning, services of thanksgiving were held in all the synagogs, and gatherings of children in various city parks during the afternoon were addressed by speakers who explained the meaning of the celebration.

The following resolution was presented to the evening meeting by H. E. Wilder, chairman of the western division of the Zionist Organization of Canada, and was adopted amid hearty applause: "Resolved, that we greet with joy the ratification of the British Mandate over Palestine, and express our heartfelt gratitude to his Majesty's Government for its magnificent efforts on behalf of the Jewish people in facilitating the re-establishment of the Jewish National Home in Palestine, and pledge ourselves to assist actively the Zionist Organization in the glorious task of rebuilding Eretz Israel."

Marcel Marcus, who was chairman, declared that the Mandate practically signalized the liberation of the Jewish People and brought into realization the homeland in Palestine. "Jews, we are free," exclaimed Rabbi Kahanovitch, in commencing an inspiring address in Hebrew.

Rabbi Moinester, speaking in Jewish, touched upon the action of the Supreme Council of the League of Nations, and emphasized to his hearers the necessity for the Jewish people themselves carrying the Mandate into execution.

Historical references were made by Osofsky, who in an eloquent address related what he terms "four modern miracles."

J. Hestrin urged the people to be worthy of the Mandate and to show practical work. M. Tessler requested his hearers to help make Palestine a Jewish Home for their grandchildren, and a worthy heritage. He appealed for support for the Keren Hayesod.

During the evening the Orphanage Band rendered a number of appropriate and pleasing selections. The grounds were beautifully decorated with colored lights and British and Jewish flags. In aid of the funds, buttons bearing the photograph of Balfour and the legend, "The Earl of Balfour, Father of the Palestinian Mandate," were sold on the grounds.

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OTTAWA

Miss Annie Edelstein has returned home from Kingston, having been the guest of Miss Edith Handler for two weeks.

Messrs. Sam and Gordon Caplan, Lalman Smith and Cecil Slonemsky have returned from a motor trip to the Thousand Islands and Syracuse, N.Y.

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EDMONTON

Last Monday evening the Memorial Hall was a scene of great rejoicing, when a large number of our Jewish people gathered to celebrate the ratification of the British mandate over Palestine. From the hours of nine to eleven, speeches were in order. The affair was opened by Mr. Friedman, who spoke a few words. Other speakers were Sen. Gen. Greisbach, Dr. Alexander, Mr. Olyan and Mr. Gorrlick.

Mr. and Mrs. Samuel Wooll, who were married last Sunday, left on a honeymoon trip to the coast. They intend to go as far as Frisco and will return in about a month to make their home here.

Miss Rose L. Cristall, who has been a guest of Mrs. Wm. Diamond of Diamond Villa, Seba Beach, for the past two weeks, has returned to the city.

PERSONAL MENTION

All Society Items and other local notes should be communicated to the office of the Review by 5 o'clock each Tuesday afternoon in order to appear in the current week's issue. Wedding and engagement announcements will not be printed unless they bear the telephone number of the sender. Telephones Adelaide 7628-7629.

Mrs. H. G. Levetus, Wells Street, returned recently from Muskoka.

* * *

Mr. S. Frankel, Wellesley Street, is visiting in Montreal for a few weeks.

* * *

Mr. and Mrs. M. S. Stein, Regal Road, have returned from a two weeks' stay at Old Orchard Beach.

* * *

Mrs. A. Singer, Mrs. Vineberg and Mr. Arthur Singer, Kendal Avenue, are back from Old Orchard Beach.

* * *

Mr. and Mrs. M. J. Willinsky, Dr. Bernard Willinsky, Dr. A. I. Willinsky and Miss Mollie Vise have left on a motor trip to Chicago.

* * *

Friends of Dr. Julius J. Lavine and Dr. Benjamin Cohen entertained them at a stag Monday last at the King Edward Hotel.

* * *

Mr. and Mrs. H. Siderski, of Hamilton, were in the city for a few days.

* * *

Mrs. I. Robinson, of New York City, is visiting with her daughter, Mrs. A. Coppelman, for several weeks.

* * *

Mrs. M. Silberman and daughter, Eleanor, are spending a few weeks with Mrs. Silberman's mother, Mrs. S. Aranowitz, New York City.

* * *

Miss Gertrude Jackson has returned from a two weeks' visit to Wilkesbarre, Pa.

* * *

Mr. and Mrs. H. Lipson and Miss Bernice Lipson, of Detroit, Mich., are the guests of Mr. and Mrs. A. Goodman, Lockwood Road.

* * *

Mrs. S. Simonsky and the Misses Simonsky, Brunswick Avenue, have returned from a few weeks at Old Orchard Beach.

Miss Anne Brody has returned from Bobcaygeon.

* * *

Mr. S. Shapiro, Howland Avenue, who has been abroad for the past two months, has returned home.

* * *

Among the out-of-town guests for the Lavine-Sher wedding were Miss Betty Coloman, Niagara Falls, N.Y.; Dr. Katz, Dr. Azrakin and Dr. Sherris, Buffalo, and Mrs. H. Singer, Miss Rita Singer, Master David Singer, and Mrs. I. Glass, of Detroit. Mrs. Glass is visiting with her sister, Mrs. I. Himmelstein.

* * *

Mrs. Philip Cohen, Kippendavie Avenue, gave a theater party Wednesday afternoon last in honor of Dr. Minnie Wladowsky, whose marriage to Dr. Benjamin Cohen took place last week.

* * *

Mr. A. Fox, Brunswick Avenue, recently returned from Bobcaygeon.

* * *

Mrs. S. Jacobs and the Misses Jacobs, Grenville Street, are back from Old Orchard Beach.

* * *

Mrs. M. J. Kamman and family, Homewood Avenue, are at Twelve O'clock Point for a few weeks.

* * *

Misses Esther and Freida Kenen, Bernard Avenue, are vacationing at Honey Harbor, Georgian Bay.

* * *

Miss Rae Gorfinkel has returned to Ottawa, after spending three weeks in the city as the guest of Mrs. R. Richman, Brunswick Avenue.

* * *

Miss Jennie Kamin, Mrs. Paul Kamin and children, Indian Road, have returned from Cobourg, Ontario, where they were for the past two months.

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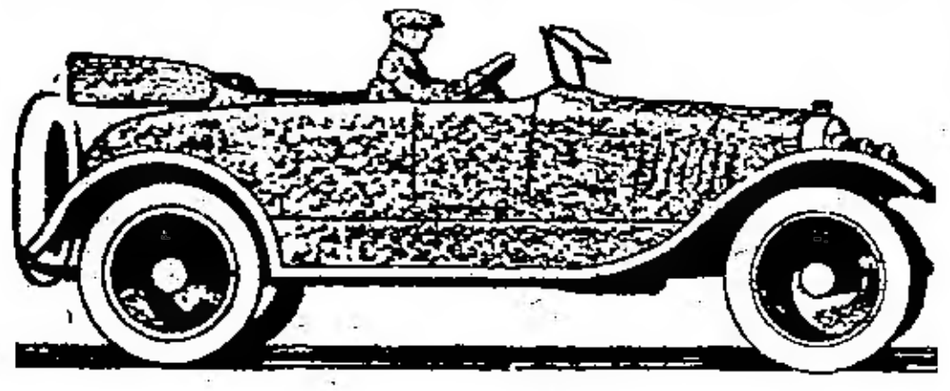

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Miss Estelle Samuels, who has been the guest of Mr. and Mrs. M. L. Willinsky, Homewood Avenue, returned to her home in Rochester.

* * *

Miss Etta Birkenthal, Wells Street, has returned from a few weeks at Muskoka.

* * *

Two delightful showers were given last week—a handkerchief shower Wednesday, at which Miss Anne Scher was hostess, and a kitchen shower by the Misses Fannie Schwartz and Lillian Perlman, Thursday. The raison d'etre of the affairs was Miss Belle Sher, whose marriage to Dr. J. J. Lavine took place Tuesday.

* * *

Miss Sara Greisman, Hilton Avenue, has returned after spending a week with friends at Crystal Beach and Buffalo.

* * *

Mr. and Mrs. A. Coppelman, Grenadier Road, and Mr. and Mrs. L. Mack, of Hamilton, have returned from a trip to Alexandra Bay and a motor trip through the Aditondacks.

* * *

Misses Rose Cohen and Pauline Soltz were hostesses at a miscellaneous shower Thursday last at the home of Miss Soltz, Manning Avenue, in honor of the bride elect, Miss Reba Soltz, whose marriage to Mr. Samuel Cohen takes place next week.

* * *

Mr. and Mrs. Takser, Rochester, Mrs. Shapiro and Mr. Helpert, Detroit, Mrs. Kaufman, Pittsburgh, and Mr. and Mrs. Weber, Medina, N.Y., were in the city to attend the funeral of Mr. I. Helpert.

* * *

A jolly evening was spent Saturday last when the friends of Mr. and Mrs. M. Barrett gave a corn-roast in celebration of Mr. and Mrs. Barrett's fourth wedding anniversary, on the lawn of the Lakeside House, Jackson's Point. Fifty guests were present, among whom were Mr. and Mrs. Hanisch, Mr. and Mrs. Spicer, Mr. and Mrs. B. Wilson, Mr. and Mrs. Percy Stein, Mr. D. Davis, Miss Greisman and Mr. and Mrs. Lieberman.

* * *

Mr. and Mrs. Ognall, Lansdowne Avenue, entertained, on Saturday evening, a large number of friends in honor of their sister, Sybil Ognall, who is leaving for Scotland. She will first go to Atlantic City and New York, and later hopes to join Miss Ada Bloom and Louis Bloom, 356 Delaware Avenue, in England, and they will then tour through Germany, Austria and France. Miss Bloom and brother left Toronto last week for Europe and the continent. At the close of the evening, Miss Ognall was the recipient of many beautiful gifts.

* * *

Mrs. Arthur Jacobs and family, Markham Street, are summering at Twelve O'clock Point.

* * *

Miss Eva Bloom, Crawford Street, has returned from Cobourg, Ontario.

* * *

Mr. L. King, Spadina Avenue, is spending a week at the summer home of Mr. and Mrs. Alfred King, Orchard Beach, Lake Simcoe.

Mr. and Mrs. M. Narrol have returned from Mount Clemens and Detroit, where they were holidaying.

* * *

Mr. L. Jacobs, Indian Road, sailed Tuesday for Europe.

* * *

Mr. and Mrs. C. B. Stone, Wellsboro Apartments, Jarvis Street, wish to thank their friends for kindness shown Mrs. Stone during her recent illness.

* * *

Miss Rose Mosoff, Markham Street, entertained Saturday evening in honor of Miss Betty Ruben, of Montreal.

* * *

Mrs. M. Rosener and the Misses Fay and Rose Rosener, have returned to the city after spending several weeks with friends in Detroit, Mich.

* * *

Mr. and Mrs. S. Wolfish have returned from Mount Clemens, where they spent several weeks.

* * *

Miss Anna Frankel, Major Street, has returned after visiting Manitou Beach, Rochester, N.Y., Pittsburgh and Homestead, Pa., Wilmington, Del., Buffalo and Niagara Falls.

* * *

On Saturday, August 12, a corn-roast was held on Mr. and Mrs. L. Clavir's lawn, Belle Ewart, for the benefit of the Mothers' and Babes' Rest Home. Thanks are due Mesdames L. Clavir, S. Cohn, M. Rotenberg, C. Alter, J. Schwartz, J. Ross and Mirochnick, who donated all the expenses of the affair. The sum of $116 was raised. Those present were Mr. and Mrs. H. Clavir Mrs. H. Papernick, Jackson's Point, Mrs. and Mrs. J. Schwartz, Mr. and Mrs. J. Ross, Mr. and Mrs. Mirochnick, Mr. and Mrs. M. Rotenberg, Mr. and Mrs. S. Factor, Mr. and Mrs. D. Lavine, Mr. and Mrs. J. Pullan, Mr. and Mrs. L. Clavir, Mr. and Mrs. S. Cohn, Mr. J. Sheffe, Mr. and Mrs. S. Schwartz, Mr. and Mrs. C. Alter, Mr. Herman, Mr. and Mrs. L. Rotenberg, Mr. and Mrs. Shlanger, Mrs. Epstein, Mr. and Mrs. Heizel, Mr. and Mrs. Gregg, Misses Patterson and Grey, Belle Ewart.

* * *

The guests of the Pullman Hotel, Cobourg, held a small corn-roast during the week of August 1. $2.60 was raised for the Mothers' and Babes' Summer Rest Home at Bronte.

HERZL ZION CLUB

Dr. Charles Markowitz and Dr. Jack Griss were tendered the congratulations of the club members Sunday, upon having graduated into their chosen professions of medicine and dentistry, and Dr. Markowitz was appointed official club doctor.

"Tipitu" cottage, Long Branch Park, was the scene of a club garden party Saturday evening, which was attended by fully two hundred. Dancing took place on the spacious lawns amidst Japanese lanterns and colored lights, and was later followed by moving-pictures, generously supplied by the president, Harry Kohen. Vaudeville specialties were rendered by "Jimmy" Kaplan, Sol Lewis and Jack Samuels. Alex Soloman was chairman of the social committee.

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PUBLIC INVITED

ENGAGEMENTS

Mr. and Mrs. Abraham Bassin, 227 Grace Street, announce the engagement of their daughter, Esther, to Mr. Emanuel Bernstein, of Toronto.

Mr. and Mrs. Philip Shapero, 1298 St. Clair Avenue West, announce the engagement of their daughter, Millie, to Mr. Abraham Merker of Toronto.

Mrs. D. Goldstein, 410 Markham Street, announces the engagement of her youngest daughter, Eva, to Mr. S. Dubros of Toronto.

BORN

At the Wellesley Hospital on Monday, August 14, to Dr. and Mrs. I. W. Ruskin, 395 College Street, a son.

On Friday, August 11, to Mr. and Mrs. L. Abramowitz, 177 Queen Street West, a daughter, Jeanette.

MARRIAGES

Cohen—Wladowsky

On Thursday last, at the home of Rev. and Mrs. B. Wladowsky, in the presence of the immediate relatives, their daughter, Minnie, was united in marriage to Dr. Benjamin Cohen, son of Mr. and Mrs. Cohen, Toronto.

Lavine—Sher

A pretty wedding was solemnized on the afternoon of Tuesday, August 15, at McCaul Street Synagog, when Belle, eldest daughter of Mr. and Mrs. Charles Sher, Palmerston Boulevard, was united in marriage to Dr. Julius J. Lavine, son of Mr. P. Lavine and the late Mrs. Lavine, Howland Avenue, Toronto. The bride, who was given away by her father, wore a French gown of ivory satin, backed with Canton crepe. The entire bodice was covered with cascades of whole pearls and the skirt simply and prettily draped on both sides. Her train, from the shoulders to the waist, was silk net, and the long fastened train was attached to the net with pearls. Her veil was caught to a coronet of orange blossoms and she carried a shower bouquet of Ophelia roses and lilies-of-the-valley. Miss Lillain Sher, who acted as her sister's maid-of-honor, was becomingly attired in a flesh-colored georgette frock and large picture hat to match. She carried Russell roses. The bridesmaids were Miss Lillian Perlman, in honey-dew georgette and picture hat to match; Miss Eva Jackson in periwinkle georgette and picture hat to match; Miss Fay Schwartz in deep coral georgette and picture hat to match. They wore silver slippers and stockings and carried large shepherd staffs with sweet peas and large tulle bows. Little Miss Rita Singer, cousin of the bride, was a pretty train-bearer, in maize organdy. Mr. I. Lavine was his brother's best man, and the ushers were Messrs. David, Abram and Samuel Sher, brothers of the bride. Mrs. S. Shapiro, sister of the groom, was smartly gowned in French jade green crepe romaine with large jade hat to match and carried American Beauty roses. Mrs. I. Hirschstein, sister of the groom, wore a maize beaded georgette gown. Mrs. I. Glass, of Detroit, wore a black lace gown. Mrs. Charles Sher, mother of the bride, was charming in navy canton crepe with point lace trimmings. Mrs. H. Singer, of Detroit, aunt of the bride, wore a white satin gown with French ribbons. After the ceremony, the bride received at the Metropolitan Assembly Rooms, where a dinner was served to two hundred guests. In the evening, a reception was given for one hundred and fifty young people. The groom's gift to the bride was a beautiful rope of pearls, to the bridesmaids, novelty favors, and to the groomsmen, gold links. The honeymoon will be spent in a trip on the Saguenay River, followed by a visit to New York and Philadelphia. Dr. and Mrs. Lavine will be at home after October 1 in their new home, 244 Armadale Avenue.

Zeldin—Stein

A very pretty wedding was solemnized at Terauley Street Synagog on Tuesday evening, August 8, when Esther, youngest daughter of Mr. and Mrs. Harry Stein, became the bride of Mr. Sam Zeldin, eldest son of Mr. Solomon Zeldin, Toronto. Rabbi J. Weinreb conducted the marriage service. The bride looked charming in her wedding gown of white satin with overdress of silver lace, and white satin train. Her long veil of white tulle was crowned with orange blossoms, and she carried a sheaf of Ophelia roses. Miss Beatrice Zeldin, cousin of the groom, and Miss Harriet Pizm, acted as bridesmaids, the former in deep rose georgette over satin, heavily embroidered in white crystal, with hat to match, and the latter wearing pale green georgette with hat of the same to match. Both carried large bouquets of Columbia roses. Mr. David Stein, brother of the bride, was best man, and Mr. Isadore Zeldin, the groom's brother, acted as groomsman. A reception was held immediately after the ceremony at the home of the bride's parents, on Brunswick Avenue. The newly wedded couple left later for a honeymoon trip to the Thousand Islands and other points, the bride wearing a very smart suit of navy tricotine with navy taffeta hat to match.

MINSK POGROMISTS SENTENCED TO DEATH

Riga (J.P.A.)—Thirty-four pogromists, former soldiers in the army of Balachowitz, were recently tried here on the charges of participation in the pogroms made by that army while passing through the province of Minsk. The evidence of their guilt was conclusive, there being found in their possession some of the stolen things, and the court found them guilty of the charges, sentencing twenty-one of them to death, and the others to terms of imprisonment for life.

COMMUNISTS HOUNDED AGAIN

Warsaw (J.P.A.)—Seventeen Communists, alleged members of the Communist Central Committee of Poland, and accused by the secret service agents of being engaged in an intensive propaganda of subversion among the militia have been arrested and are held incommunicado.

The police have refused to disclose the names of prisoners or their whereabouts.

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POLISH GOVERNMENT IGNORES DEPUTIES' INTERPELLATIONS—INTERPELLATED AGAIN

Warsaw (J.P.A.)—The Jewish deputies of the Seim have presented a written interpellation, demanding an explanation from the government why it violates the constitutional requirements, in ignoring interpellations presented by deputies of the Seim.

The constitution requires the government to answer each parliamentary interpellation, within 30 days after its presentation. There are some interpellations now pending in the Seim, however, which were presented by the deputies over a year ago and no member of the government has answered them as yet.

In most of the pending interpellations, the Jewish Deputies asked for an explanation from the government, why it persists in violating the terms of the Versailles Treaty, ignoring altogether its guarantees of "minority national rights," so far as they apply to the Jewish people. The government has no satisfactory explanations to make, and it therefore remains silent.

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Anti-Jewish Prejudice

BY A. ROSENTHAL

Editor of the "Modern View," St. Louis, Mo.

Prejudice began in the Garden of Eden when Cain became jealous of Abel and slew him.

Of the last two men who will inhabit the earth, one may be prejudiced, for hatred, like love, is a passion that lives in humanity.

Anti-Jewish prejudice is a peculiar disease. Doctors who have diagnosed it differ as to whether it is located in the head or in the liver, for ignorant and so-called educated people both are subject to it.

How did anti-Jewish prejudice begin? What encouraged it? What kept it alive? Did it exist prior to the Christian era? What can cure it? What has lessened it? Are we to blame for it? Is it everywhere the same? How should we meet it? Is there any hope for its extinction? Should we fight it? Should we run away from it? What can we do to make it less?

The story of the Creation is told in the Bible in a few hundred words and the Ten Commandments also, so perhaps we can secure a bird's-eye view of anti-Jewish prejudice in a short few minutes.

The first important individual whose anti-Jewish prejudice brought to him a peck of trouble was the pharaoh of Egypt, of whom we read in the Book of Exodus. If we regard that news report as thoroughly authentic, his mistreatment of the Jews in Egypt brought him ten plagues, including frogs, locusts, darkness, blood and "cooties." The last named alone must have been terrible, if we credit the tales of some of our returning heroes from the European trenches.

There have been a number of the breed of that pharaoh since that ancient day, including emperors, popes and kings, down to the recent German Emperor.

Nearly every nation has had its bloody anti-Jewish page, but all such nations, with the possible exception of Poland, are either dead or else transformed to-day. Poland, too, must reform or die, for anti-Jewish prejudice and modern civilization are conflicting terms.

Mighty Egypt had its pharaohs—where is Egypt? Omnipotent Rome destroyed Jerusalem—where is the Roman Empire? Modern Antisemitism had its origin in Germany—and where, oh where is that Germany?

The forms of anti-Jewish prejudice are various, ranging from a massacre or "pogrom" in Poland, to blackballing a Jewish candidate in a Masonic lodge in America. It includes burning at the stake in Spain in the fifteenth century to not receiving an invitation to a select social dinner dance in the land of the free and the home of the brave!

The causes of anti-Jewish prejudice are several. The chief cause, but not the sole one, is religious. The others are social, economic and political.

Even before the Christian era there was anti-Jewish prejudice, as the repeated conflicts of the Jews and heathen nations would indicate. Perhaps Jewish pride in its spiritual superiority of a belief in one God, and a code of moral teaching, so high and so ideal that the world has not yet gained their summit, and Jewish separateness against intermarriage, fostered this antagonistic feeling, as it does now in our day.

When Christianity arose and, through the aid of Constantine, the Emperor in Byzantium gained its ascendency, the refusal of the Jewish people to adopt Christianity brought on religious persecution and oppression. This senseless wrong continued for long centuries. From its awful degrading effects upon the masses of our people, Jewish life is still suffering to-day.

While much of anti-Jewish prejudice is to-day attributable to religious difference, and specifically to the criminal teaching in Christian Sunday schools, that Jews crucified Christ, yet business rivalry and political considerations are as vital as the factor of religion. This is proven by the fact that anti-Jewish prejudice exists in many people who have drifted from the Christian church.

That anti-Jewish prejudice is passing cannot be denied. Contrast conditions now and in the past.

The French Revolution, the American Revolution, the great world war through which we have just passed, have altered things. The growth of international democracy and common sense has unfanged the intolerance of church and state. The decline of anti-Jewish prejudice is evident when we reflect, with wonder, that a Jew is England's Lord Chief Justice; a Jew is an Associate Justice of the United States Supreme Court, and two Governors of the United States are Jewish! Ludwig Biro, a Jew, is Foreign Minister in the Hungarian Cabinet. Baron Sonnino, a Jew, has been Foreign Minister of Italy during the war. A Jew, M. Louis Lucien Klotz, is Minister of Finance in France and a member of the Peace Conference. Eleven Jews are in England's Parliament.

In the City of St. Louis for 100 years there was no Jewish judge, yet within the last 15 years no less than five Jewish men were chosen to the Circuit Bench as judges! The President of the Board of Aldermen of the city, next in rank to the Mayor, is also a Jew and a Ben B'rith! All the five judges are members of the B'nai B'rith!

To fight it often has invited martyrdom. To fear it signifies a lack of courage. To conciliate it is hypocrisy. To bear it takes the joy of life away.

In America, the continued use of strange, outlandish speech such as "Yiddish" and of foreign customs that are un-American, enlarge unfavorable misunderstanding of the Jew. They make him seem as alien as the Chinese, with his long-braided queue. We are sufficiently, if not too clannish, without being peculiar. We have our separate lodges, social clubs and cemeteries. We have the Abrahamitic rite.

Political Zionism—the attempt to classify us as a separate nation—with a Jewish state in Palestine—is not a cure for anti-Jewish prejudice. The remedy is worse than the disease! It is like burning a barn to get rid of a rat! It implies divided loyalty.

Intermarriage is a cure—but a cure that kills, like a surgical operation which is successful, but where, alas! the patient dies!

Although in America, than Heaven, the Jew is equal before the law—and citizen and peer throughout the land—yet there are summer resorts where "neither Jews nor dogs" will be received as guests. Some snobbish social clubs exclude Jews from their membership. Some fashionable seminaries take no Jewish girls. In many university fraternities Jewish students are barred. We see firms who still advertise quite piously for "Christian help only." Occasional stories and picture films portray the Jew as criminal. "Shylock" is still used in textbooks in some public schools. Jews, too, are unwelcome as tenants in certain "select" apartment houses, hotels, private streets and "places." "Sheeny" is now and then still used as an endearing term.

To be concluded next week

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Personalities

Continued from page 2

League and other manifestations of the kind. Once before had Mr. Sonberg invited us to visit his club and then in a professional capacity we went, and saw culture in an entirely new guise.

New York City is a large place and one of loneliness for the stranger; and for those with artistic ambitions the city becomes immediately a deadly enemy. A club or federation of clubs like those advocated by Mr. Sonberg is a fine plan. Interchange of opinions, criticism, congenial company are great assets to the aspiring. The club is very good, but Mr. Sonberg has too keen a sense of advertising to be entirely in tune with art. To be able to find so many literary gems and to know in advance how many promising talents are to turn up as to have in store printed circulars for them shows a spirit of calculation that is at variance with the methods employed by Mistress Art. In short, we feel sure that people solicited as Mr. Sonberg solicits must result in gatherings of conceited ninnies and this hearty conviction, together with the impression we bear from our former visit, moves us to give Mr. Sonberg and his clubs space here for the benefit of prospective members. Our strong personal objection to Mr. Sonberg's club is that when we do produce literary gems they must not have such indiscriminate company as that provided by him.

* * *

It is with pleasure that we reprint the following item from the CHICAGO ISRAELITE. If Mr. Eckstein is summer Chicago's Kahn, he is a welcome addition to the gallery of music patrons.

"Louis Eckstein, who is practically responsible for Ravinia opera, has been as much of a benefactor in his way to the people living along the Northwestern Railway as the Harold McCormicks were to Chicagoans during the years when grand opera was getting acclimatized in Chicago. He has ever since opera came to Ravinia footed the bill, a not inconsiderable one, too.

"Mr. Eckstein was born in Milwaukee in 1865, the son of Samuel E. and Anna (Bloch) Eckstein. He married Miss Elsie Snydacker in Chicago in 1900. He was in the railway service for ten years, until entering the firm of Stumer, Rosenthal & Eckstein, millinery. He is a director and officer in the Emporium-World Co., American Restaurant Co., the the Public Drug Co.; president and treasurer of Red Book Corp., Story-Press Corp., Buck & Rayner's, Consumers' Drug Co., Owl Drug Co., etc., and one of the owners of the North American building and Metropolitan building. He is a member of the Standard Club, Lake Shore Country Club, and Ravisloe Country Club."

* * *

The agony being over and Leonard having won his battle with Lew Tendler, it might be of interest for you to learn just how the Bronx Marvel began his boxing career. We would like to tell you the story ourself, but someone recently met us with the query as to whether we were one of Benny's press agents. Now, fearful that you may think we have lapsed from the dignity of literary journalism, we will let someone else relate you the story we have in mind. He is "Igoe," noted sportlight man from the New York WORLD, and he begins as follows:

"Benny Leonard, the present champion, 'fell into boxing,' in fact.

"As a youngster he was keenly interested in the careers and triumphs of the ringmen. With other boys of his neighborhood he was in the habit of loitering around Billy Gibson's old Fairmont Club in the Bronx in the hope of seeing some of the famous fighting of those days, even if it had to be through a chink in the roof of the old barn.

"One night, Benny, with a few of his cronies, had rigged up a make shift platform outside one of the side windows of the club which enabled them to see the men in the ring. There were fully a dozen of them and Leonard had his face pressed right against the window panes. Suddenly there was a great crash as the window caved inward, and Leonard found himself floundering on the floor of the little office lorded over by Tom McArdle, long Gibson's matchmaker.

"'What are you doing here?' said McArdle to his unexpected visitor, 'and what is your name?'

"'I want to go on in one of the bouts,' said the little stranger, 'and my name is Benny Leiner.'

"'Can you box?' asked McArdle.

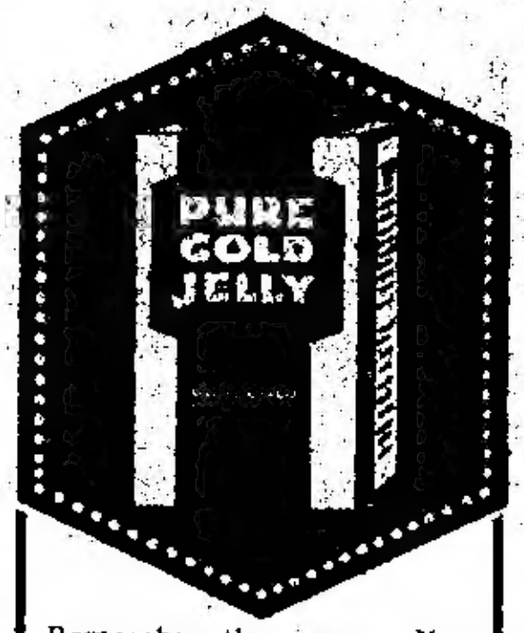
"'I've whipped all the kids within twenty blocks of my house,' said the future champion. 'Please, mister, give me a chance.'

"There was something in the cut of the lad that attracted McArdle's trained eye and Leonard in the end got his chance, McArdle becoming his first manager.

"Leonard was an instantaneous hit as a boxer. He worked his way up to the very pinnacle of the division by brilliant fighting. He suffered only two real reverses in his early career, being stopped by Frankie Fleming in three rounds in 1913, and in four rounds by Joe Shugrue in 1912. Leonard was hardly more than a fledgling at the time. He went on to the championship, leaving these two among the forgotten.

"Leonard loomed up as Freddie Welsh's most dangerous challenger, and as the clever Welshman began to slip, Leonard came stronger than ever.

"Benny fought Welsh four times before he finally won the title. He knocked out Welsh in nine rounds in 1917 in the old Manhattan Casino. It was to have been a ten-round, no-



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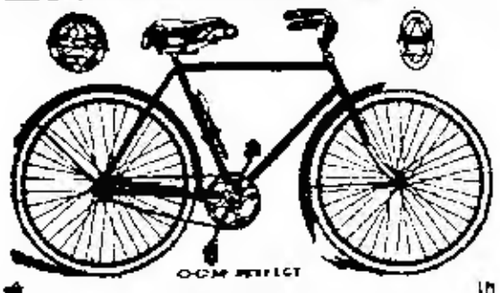

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decision affair, and in the ninth, when Welsh was going easily and confidently, Leonard forced him into a corner and let fly with his famous right hand.

"Welsh, a marvellous ducker, bobbed his head under the punch, but didn't quite escape it. The punch landed high on his left temple but with force enough to rob Welsh of his fighting senses and he sank slowly to the floor. He was up without a count and then began one of the most dramatic finishes of the division. Welsh was pounded along the ropes and when he leaned over them with his back to the ring, Leonard stopped punching, undetermined just what to do.

"Kid McParland, the referee, reached out and pulled Welsh free from the ropes and Welsh tottered and fell in a heap on the floor on the other side of the ring. McParland, to save Welsh from further punishment, raised Leonard's gloved hand high in air and he was champion."

Now that we have retrieved our reputation, we can prepare to tell you next week how, once for all, it was proven that we have absolutely no claim on Richard Wagner.

News from England

Continued from page 3

mentary Committee, which adhered to its opinion that the Keren Hayesod lay outside the scope of the constitution of the deputies and that therefore the invitation to send delegates to a conference could not be accepted. Mr. Henriques stated that any discussion on the matter would be ruled out of order. This intimation aroused the anger of Dr. Daiches, who exclaimed: "This is the beginning of the end." There were also cries of "Alexander the Second." Sir Stuart Samuel, however, was able to calm matters and what threatened to be an acrimonious discussion was luckily averted. Only one other topic aroused debate, and this was certainly a matter of general public interest, extending far beyond the Jewish community. It was the recent remarks of Judge Clute libeling the Jewish race. A resolution was moved denouncing these remarks, the mover desiring that the resolution should be forwarded to the Lord Chancellor; but the deputies preferred the course recommended by the Law and Parliamentary Committee, i.e., that the president and Lord Rothschild should seek an interview with the judge. There was a lively contest for the various committees of the board.

* * *

The eighteenth anniversary of the death of Dr. Herzl was commemorated last Sunday night by a memorial service in the Great Synagog, Aldgate. The synagog was closely packed—in fact, the doors had to be closed a considerable time before the hour fixed for the beginning of the service. The Rev. A. Katz, assisted by the choir, officiated. His impressive rendering of El Mole Rachmim brought tears to the eyes of many. Rabbi Dr. Samuel Daiches, dwelling on Herzl's greatness and on the rich inheritance which he bequeathed to Jewry, preached the sermon. Under the auspices of the Anglo-Palestinian Club, a memorial address was delivered by Mr. Joseph Cohen. Mr. Israel Cohen, B.A., presided.

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The Adjustable Jew

Continued from page 6

variable. So one finds the Jew, not as his critics perennially insist, in one characteristic attitude, but occupying a place at every extreme. I would ask the essayists who delight in such subjects as "The Jew in Politics," "The Jew as Radical," "The Jewish Spirit in This or That," to think, before they round their periods, of the blandly conservative Adolph S. Ochs, while they are using the diabolic Leon Trotzky to point a moral; to remember that Henry Morgenthau, who whitewashed Poland, was in the service of the Wilson Administration at the same time as Walter Lippmann; to read the smooth superficialities of Fanny Hurst before they label the dark introspections of Waldo Frank as exclusively "Hebraic;" to compare the casual raillery of Simeon Strunsky's essay with the excited intensity of those of Paul Rosenfield; to reconcile the divergence in poetry of the affirmative rhapsodies of James Oppenheim, the flippant grace-notes of Franklin P. Adams, the twitching and almost tortured ironies of Maxwell and Bodenheim.

In the spiritual conflict, the Jew is no more unresponsive, no less ready to follow the varied colors of his age. He, too, has witnessed the smashing of old ideals, and, lonely at having lost his God, is searching, with the rest of the world, for a new faith. Here, too, he is experimental; he frequently allies himself with ultra-reformed services, with Ethical Culture societies, with—naively enough—Christian Science. Possibly metaphysics is to be the future substitute for religion; and so, at heart a mystic, he is among the first to join those who are finding salvation in the anti-materialistic concepts of Korzybski, Steiner and Ouspensky.

In short, the Jew is not only the product of his heritage, but the product of his time. Unusually sensitive, he records all its chameleon-like changes, its disturbing self-contradictions; and until this sensitive adaptability, this compromise between character and conformity, is analyzed, the "problem" of the Jew will remain as muddled as it is to-day.

POLISH OFFICIALS WAGE WAR ON HEBREW SCHOOLS

Wilna (J. P. A.)—The local Polish authorities have commenced a systematic campaign of obstruction of the Hebrew National School in the Wilna district. The financial support formerly extended to these national schools has been withdrawn, and we are informed by trustworthy sources that the authorities are contemplating more drastic measures to hinder and obstruct as far as possible the work and existence of these national schools.

Full preparations are made by the local Jewish community to meet this latest onslaught of darkest reaction.

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JEWISH CHRONICLE DISSATISFIED WITH "WHITE PAPER"

In a leading editorial, the Jewish Chronicle speaks very discouragingly of what it calls Churchill's renunciation of the Balfour declaration, and criticizes the Zionist administration for accepting his statement without opposition. The reference is made to the recent "White Paper," issued by the Colonial Secretary, with regard to the Government's attitude toward the administration of Palestine. In the course of this paper, a definition of what is meant by "Jewish National Home" is offered. It is not the imposition of a Jewish nationality upon the inhabitants of Palestine as a whole, but the further development of the existing Jewish community, with the assistance of Jews of other parts of the world, in order that it may become a centre in which the Jewish people as a whole may take, on grounds of religion and race, an interest and a pride." This definition, the Jewish Chronicle regards as a complete renunciation of the national hopes of the Jew and of the political aspirations of the Zionists. It considers the recent vote in the House of Commons in favor of the mandate as the direct result of this definition, which made it possible for such anti-Zionists as Mr. Lionel de Rothschild and Sir Philip Maguire to support the Government in this, since it removes all political or national implication from the Balfour Declaration.—Jewish Exponent.

JEWISH SCHOLAR AND WELFARE WORKER HONORED

Paris (J. P. A.)—Dr. Arnold Netter, vice-president of the "Alliance Israelite Universelle," and a member of the "Yka," has just resigned his office as senior physician in one of the largest hospitals in the city. The physicians of the city took advantage of the occasion to publish a review of Dr. Netter's scientific and medical works, and to arrange a sumptuous banquet in his honor, which was attended by prominent physicians and scientists from England.

Dr. Netter had achieved fame and distinction because of his medical achievements, as well as because of several scientific discoveries of great importance to the medical world.

FOUNDER OF "HABBIMOH" FORBIDDEN TO LEAVE RUSSIA

Riga (J.P.A.)—D. Zemach, founder of the Hebrew theater "Habbimoh" was conipelled by the Soviet Government to sign a special stipulation, guaranteeing his continued abode in Russia.

Zemach, desiring to leave for foreign lands, applied for a vise of his passport, authorizing him to do so. The powers that be, however, refused to approve his application, and threatened to take him into custody unless he gave written guarantees that he will not leave the country.

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